

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

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NEW SERIES, VOL. XIII, NO. 4.

Beginning at Jerusalem; or, from Center to Circumference.

I send this sketch of a part of a sermon by our pastor, Brother Lipsey, to The Record because I think our people need instruction and inspiration along the line of his thought, and because many of them will take in his words in behalf of State Missions.—H. F. Sproles.)

In this commission to the disciples, to preach the death and the resurrection of Jesus and proclaim in His name repentance and remission of sins there can be no question as to His including all nations, but some of us are in danger of overlooking the beginning at Jerusalem. This prescribes not money as the starting point, but the method of evangelizing the world. It was Jesus' method and must remain our method for all time.

To begin with, it is a test of the sincerity of our motives and the genuine Christian character of our efforts. All missions or effort to save people must not and cannot be a mere giving of money, though it requires that. It is not a question of outward activity, a simple going through with the motion. It is the thrill of a saved soul very deeply concerned for the soul unsaved. The man who is ardent in his zeal for the people on the other side of the earth and makes no effort to save the one next door to him, the one in his own home, or that he meets in the business world, or on the street, lays his motive open to question if he doesn't show that his concern is not genuine. Many a man finds it easier and more to his liking to give a dollar to send a missionary to China, than to take the Book and show a lost man the way to Jesus, and persuade him to believe. Genuineness is as valuable in the sight of God and as effective in results as offerings. If a man love not the people whom he has seen, how can he love those whom he has not seen?

More than this, the gospel must be tested and make good at home. How shall we know that it has the power to save the heathen? By seeing it save men in Mississippi. Jesus wanted the first test of its power made right there in Jerusalem. There are special difficulties there. Here are the murderers, and we must show that His love is big enough to include them, and his power equal to convicting them and securing repentance and remission of sins. The success of our efforts in Mississippi will inspire faith to save the heathen. The seeing of it done at home is the greatest stimulus to efforts for the saving of the world. Finally, the perpetuity of the kingdom of Christ depends on a thorough evangelization of our own State.

The reason the kingdom of Alexander the Great fell to pieces on his death, was it had

no home basis. It could not be constructive and permanent. He overran all the world that he knew anything about and was said to have conquered it. But there was no support for it when he died, and it died with him.

On the contrary, the kingdom of Caesar stood for centuries because every part of it was in vital touch with the home city. All roads led to Rome.

If permanent and successful effort is to be made to save the world, we must save and enlist the forces in Mississippi. Our concern for foreign missions should lead us to do our utmost at home, for this is where the men and the money are to come from that for many years to come will be required for world-wide evangelization.

One church in Clinton was giving ten years ago to Foreign Missions at the rate of about sixty dollars per year. The State Mission Board went to its aid for three years to put it on its feet. Today they are giving to Foreign Missions twenty times what they did ten years ago. That is what State Missions is doing for world missions. Perhaps, half of the people in Mississippi are not Christians. They need to be evangelized. Not half of the Baptists give anything to Foreign Missions, and those that do give, do not give half enough. I know churches whose contributions to Foreign Missions ought to and could be multiplied one hundred fold by the right kind of State Mission work. Our Board is trying to enlarge its work. Let us give them a big lift.

A Life Creed.

Be noble—that is more than wealth;
Do right—that is more than place;
Then in the spirit there is health,

And gladness in the face;
Then thou art with thyself at one,
And, no man, hating, feareth none.

—George Macdonald.

Literary Notes.

of many new features of The Youth's Companion for 1911.

The need of new types of professional education to prepare men for the new professions which science calls for was first clearly recognized in France, but it is in Germany that the provision for the higher forms of technical education is at present the most complete. In Prussia the presidents of the technical universities are honored with the title of "His Magnificence." In an entertaining and instructive article written for the Youth's Companion by President Maurin of the Massachusetts Institute of Technology, he reviews the subject and indicates what is required in a youth who wishes, for instance, to graduate as a chemical engineer.

The Old Chapel Bell.

(Senior speech of Rev. W. F. Jeffrey, delivered in Mississippi College on January 18, 1911.)

Listen! It's the Old Chapel Bell;
It hits the mark like a William Tell,
Its tones are clear; the meaning sure,
Pharaoh's burdens are hard to endure.

Its notes swell out; they fill the air,
Filling our souls with deep despair;
Then bending our backs; lowering our scalps
We nerve ourselves to scale the Alps.

Our memories recall when fancy played,
As we sat in the fields beneath the shade,
Painting the future with glorious scenes,
Arising like phantoms and fading like dreams.

We dreamed of fortunes and faces fair,
Of the one most dear our fates to share;
But all have fled; I can not tell,
They vanished at the call of the Chapel Bell.

O, you Chapel Bell, you Chapel Bell!
How I love you, no one can tell!
You call me early, you call me late,
You bid me toil on, be patient and wait.

Daily and hourly I list for your call,
As it comes on through parlor and hall;
You bid me enter on the scroll of fame,
In letters of gold an untarnished name.

You speak to the young, you whisper to the old,
You touch the fountain of the human soul,
You signal the hour for souls to wed,
You lift your voice for the departed dead.

You ring us all into College Life,
With all its experiences, toils and strife,
You bid us launch upon the ocean of time,
And ever to remember your merry chime.

In after years when courage grows weak,
I'll wish oftentimes to hear you speak,
As the shadows of life lengthen long,
I'll listen to hear your cheerful song.

Come, boys, come; let's live nobly and true!
For in after years I'll remember you,
And when our heads are frosted our age to tell,

Let's not forget the Old Chapel Bell.

Sylvarena.

Sylvarena has just finished and paid for one of the most up-to-date church buildings in any rural district in the State. They do not believe in doing things by halves.

J. C. Parker.

If there is a good reason for refusing service, give it, but do not dodge.

News in the Circle

MARTIN BALL.

Mrs. Anna N. Brooks, whose will has just been admitted to probate, contains a bequest of one thousand dollars to Union University, Jackson, Tennessee. That looks right for Baptist people to remember the Baptist schools in their wills.

Dr. M. D. Dodd, of the First church of Paducah, Ky., who lately declined the call to the Twenty-second and Walnut Street church of Louisville, Ky., has reconsidered and now accepts the call. Work will begin in Louisville on March 1st. "This looks like playing 'hide and seek'."

The church at Aberdeen is enjoying a big revival. Dr. J. B. Lawrence of the First church, New Orleans, preached effectively for twelve days, when Dr. T. S. Potts, of Memphis, began. There had been ten professions when last heard from Mr. Cooper, who has returned from Chicago, is leading the singing effectively.

The church at Water Valley has called Rev. J. P. Harrington of Aberdeen. He has not yet decided whether he will move. He is a great success as pastor and preacher wherever he goes.

Last Sunday was the greatest day in the history of the Wana Sunday School. The attendance, the largest, the interest in the lesson study intense, and nearly three hundred dollars raised on the church building fund. At the preaching hour the congregation was large and very enthusiastic. A good collection for the "Aged Ministers" relief.

Dr. William E. Whitsett, of Richmond, Va., passed to his reward on last Friday morning. In many respects he was one of our great men. He resigned his professorship in Richmond College last spring on account of failing health.

Pastor Luther Garlin, of Granby, Mo., was recently elected to a meeting by Rev. C. F. Siler. Thirty-two additions by baptism. The church moved to full time.

There were thirty additions to the church at Portsmouth, Va., during the first week of the meeting. Pastor R. B. Garrett is very much rejoiced. The Home Board evangelistic campaign is proving a great success.

The church at Maysville, Ky., has secured the services as pastor of Rev. J. M. Haymore. He has accomplished much good in the mountains of Kentucky. The Maysville church is happy in securing him as pastor.

Evangelist W. D. Nowlin has been sick for several weeks, but is now able to be out and to continue his work. He was forced to cancel a number of engagements.

Evangelist T. T. Martin will labor in the West on April 1. He is now at Baylor University of Waco, Texas, in a meeting. He goes from there to Colorado.

Rev. M. C. Lennon, of Tennessee, has accepted a call to Belmont, Miss. He will preach at Gordon and Tishomingo, also. We extend a cordial welcome to Brother Lennon to our churches in Mississippi.

Rev. J. S. Rogers, who has served faithfully and efficiently the State Board of Missions of Arkansas for sometime, has been chosen Dean of the Bible Department in Ouachita College, Arkadelphia, Ark. He resigns his position with the Board to accept this work.

The entire state was grieved at the announcement of the departure of our beloved sister, Mrs. J. B. Gambrell. She was loved and honored by all. The Master has placed a bright crown sparkling with many jewels upon her brow. We extend to Dr. Gambrell our deepest sympathy in this dark hour of bereavement.

The Florida Baptist Convention will meet at DeLand on January 24th. The Ministers' Conference on the 23rd. A great meeting is expected.

Rev. S. M. McCarter, who has been for three years in the evangelistic work in Ky., has returned to the pastorate. He accepts the call to the Lawrenceburg, Kentucky, church and is now on the field.

Dr. J. K. Nunnally, of Georgetown, Ky., died last week. He was the Librarian of Georgetown College. For several years he was the recording secretary of the general Association of Kentucky. A man who was much loved by all.

The Broadway church, Louisville, Ky., Dr. W. W. Landrum, pastor, gave to all purposes last year twenty-three thousand and nine hundred dollars. Of this ten thousand and one hundred dollars was for work at home and thirteen thousand and eight hundred dollars for others.

In the simultaneous meetings held by the Home Board Evangelists in Portsmouth, Va., there have been over two hundred additions to the churches. They have begun Sunday meetings in Newport News and Norfolk. The work is led by general evangelist Weston Bruner.

Dr. W. J. E. Cox has resigned the First church, Mobile, to become Secretary of the Education Commission. It is reported that he will move to Birmingham.

It is stated that Rev. W. D. Mathis of Waverly, Tennessee, is open to work in Mississippi. He is a graduate of Mississippi College, and has been preaching for seven years.

Pastor C. A. Owen, of DeLand, Fla., is being aided by Dr. George W. McDaniel, of Richmond, Va. The State Convention meets with that church on January 24th. The meeting will continue until the Convention assembles.

Rev. L. N. Claxton resigned the First church of Anniston, Ala., last Sunday to take effect the middle of February. He has been pastor only one year in Anniston. His plans are not revealed.

A Careful Study of the Lord's Supper. E. L. Weston.

(The following articles are simply suggestive and not at all combative.)

No. 1.

Of all the unpleasantness with which Baptists have to meet in preaching their distinctive doctrines, the most unpleasant come from their position about the Lord's Supper. But for our position or our belief about the Supper, we would have behind us, on all controverted points, the best scholarship of the world, but concerning the Lord's Supper we are heretics to all Christendom and suffer from the gibes of both the learned and the unlearned.

We must admit that there is a prejudice against us on this point that absolutely blinds many honest people to the truth as we see it, and keeps many from obeying their Lord in a way that we think Scriptural.

Now, this prejudice is not without reason, nor is it the outgrowth of ignorance, but it is the result of our own failure to have seen "eye to eye" as we ourselves have studied and presented this important doctrine. We know that the immortal dreamer, (Bunyan) who was so exceedingly sound on the doctrine of grace, wrote a book, "Water Baptism no Bar to Communion" to especially combat the general preaching of the "Close Communion Baptists" that right baptism must precede Scriptural Communion. (I do not believe that Bunyan meant by communion the Lord's Supper, but others do.) See Bunyan's work on the above subject in answer to the question, "What if a Man Want Light in the Supper?"

We also know that the great preacher, Robert Hall, of England, followed in the same line, and that Spurgeon, the greatest of Baptist preachers of his day, held a similar view. We also know that among the American Baptists there has never been an absolute oneness concerning the Supper. This fact has been the father of confusion and the mother of prejudice against us on that point, and we are getting no nearer together. Could Baptists come together on this doctrine, as on the act of baptism, and to teach and practice the same things in the same way, prejudice would be killed by consistency and confusion would turn into appreciation of the truth; but until we do that, we may expect to suffer at the hands of all those who oppose us, and to be the cause of many who would obey the truth, living in disobedience, as we see disobedience.

Added to the above, is another failure on our part; which has caused our position to be misunderstood and consequently despised. I mean this: We have failed to make plain the fact that we, Baptists, do not hold the Lord's Supper to be what others hold that it is. To make this point clear to all, note the following facts. All, except Baptists, (I believe all, without a single exception) hold that the Lord's Supper is a sacrament. That is, a rite, which somehow, contains something sacred in itself, and is, itself, somehow a benefit to those who partake

of it. But Baptists do not believe that. Instead, Baptists hold that the Supper is not a sacrament at all, but simply an ordinance. I know that some of us sometimes speak of it as a sacrament, but that is not Baptist but the expression of unthoughtfulness or of a lack of real Baptist knowledge, or else of unsoundness of doctrine from the Baptist standpoint. There is quite a difference between a sacrament and an ordinance. The Standard Dictionary says: "The ordinance derives its sacredness from the authority that ordained it, while the sacrament possesses a sacredness due to something that is sacred in itself, even when viewed simply as a representation or memorial." See under "Sacrament".

As we shall see later, all except Baptists, hold that there is, somehow, something sacred in the rite; while Baptists hold that there is not but all of the sacredness connected with it results from the fact that it was ordained by Jesus Christ. A careful study of words would help us to study and to see alike and to speak the same things on many points that need to be made clear. All of us have learned to use words by hearing others use them and have never carefully studied their exact meanings. The world would be benefitted by a radical change just here.

As Baptists see it, the Supper is not a sacrament. There is nothing sacred in the thing itself. The bread is only bread, and the wine is nothing but wine, both before and after the giving of thanks at the table. On this point Baptists stand alone, therefore, they ought to stand together. The whole world needs the light that would come from a clear understanding at this special point. Oh, what a field for Baptist propagandism!

But there is another point of difference between Baptists and others right here that is close kin to this and yet not the same. It is this: Grant that all non-Baptists hold the Supper to be simply an ordinance which is not a fact, it would still be a fact that the Baptists do not hold the Supper to be the same kind of ordinance that others hold that it is. I mean this. All open-communionists hold that the Supper is a Christian ordinance; that is, an ordinance to be partaken of by Christians who wish, when present at its celebration, at their own will and upon their own responsibility; while Baptists hold that the rite is strictly a church ordinance, therefore must be spread by the church and kept under the guardianship of each individual church that celebrates it, and that the church which spreads the Supper is responsible to God for preserving it and celebrating it according to the Scriptures. "It is the Lord's Table," put by Himself under the guardianship of the churches, therefore, the churches cannot shift the responsibility from themselves to the will of each individual. You see the difference here. Now this difference about the kind of ordinance the Supper is, whether strictly a church ordinance, or a Christian celebration for all, who of their own will desire to partake of it when spread, produces the difference in belief about how it should be spread. While belief on either side may be poorly founded, it is, nevertheless, honest

belief that controls both open and close communionists, therefore neither one should despise the view of the other but should study to know the truth. If the Scriptures teach the Supper was given simply as a Christian ordinance, and that the responsibility for its right keeping was left to the individual then "open communion" is right. But if the Scriptures teach the ordinance was committed to the churches with church jurisdiction over its celebration, then "close communion" is right. Settle this point and the practice will settle itself.

As Baptists are the only people who hold that the Supper is simply and strictly a church ordinance it becomes the duty to establish clearly our position by the word of God or give up the contention. That is only fair and just.

Conversion.

By W. A. McComb.

According to Professor William James, in his book, entitled, "The Varieties of Religious Experiences," "to be converted, to be regenerated, to receive grace, to experience religion, to gain assurance, are so many phrases used to denote the process, either gradual or sudden, by which a self-hitherto divided and consciously wrong inferior and unhappy person becomes unified, consciously right, superior and happy in consequence of his firmer hold upon religious realities."

The phase of this definition of conversion which strikes me most forcibly is, "A self-hitherto divided and consciously wrong, inferior and unhappy person becomes unified and consciously right, superior and happy." Consciously wrong, inferior and unhappy. The unconverted has a consciousness that he is not right. This is often revealed in moments of confession to the personal worker, by such expressions as "I know I am not right," and am not what I ought to be, and not what I might be.

This definition is in harmony with Isaiah 57:21 which says, "There is no peace, saith my God, to the wicked." The same truth is also emphasized in Heb. 16:27, where it says, "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

There are moments of yearning for deliverance from the old self, with its unrest and sense of wrong relationship to God, a consciousness of inferiority and of unhappiness.

This might be called the awakening of the religious sensibilities. This often comes very early in the child-life under favorable religious environment. But whether it comes early in life or later, it is the psychological moment at which time the individual needs intelligent, sympathetic Biblical instruction, showing him how Christ alone can purify, give rest of soul and a consciousness of a right, superiority and happiness.

This is conversion. With it comes a consciousness of a right relationship to God; a right relationship to one's nobler self. He has been harmonized and has been brought into the right relationship with all that is pure, noble and good.

There is also a consciousness of a superiority to the old self, the old nature, the fleshly life. This does not beget pride, but as paradoxical as it may seem, it begets humility. A sense of superiority, and yet that superiority the result of the good will of God, and received by faith on the part of the convert as an unmerited favor, and hence begets within his heart a sense of humility.

There is also a consciousness of happiness. It may be as quiet and as serene as a May morning, or it may be on the other hand, exuberant and seek expression in shouts or laughter. Such a one with proper instruction and direction will find expression in an obedient and a worshipful life.

Science may not be able to explain conversion. It may not be able to explain how a life radically wrong, inferior and unhappy, can in a moment be changed into one consciously right, superior and happy. The only explanation is found in God. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." When that Son was here on earth, He performed miracles of salvation. "Go and sin no more." "Thy sins are forgiven thee." He has the same power to forgive sin as he had then. The soul that goes to Him with genuine repentance toward God and absolute faith in Christ will be converted. He will be born again, born from above. He will be regenerated by the Holy Spirit. He will be made consciously right, superior and happy.

No; science may not be able to explain it, yet it is a gracious reality. Yes; real, genuine conversion is a glorious possibility today.

It was such in the case of Saul of Tarsus who became Paul the Apostle. It was so in the case of inquiring Lydia and the trembling jailor. It was so in the case of the three thousand on the day of Pentecost and also in the home of the devout Cornelius. It is a reality today and the truth of the declaration is proven by thousands of converts who are consciously right, superior and happy.

Louisiana, Mo. Jan. 16, 1911.

Dear Brother Bailey:

I am here in a good meeting. It will run ten days or two weeks longer. Pray for us. This is a good town, of about five thousand people, ninety-four miles north of St. Louis, on the Mississippi River. The river here is frozen over and the people here are using the river as a skating rink.

I am enclosing an article on "Conversion." If you think well, you may publish it in the Baptist Record.

I am also enclosing a check for two dollars, my subscription to the Baptist Record for another year. I do not think that my subscription will be out until April, but I noticed your appeal for advance subscriptions; hence, this check. May the Lord bless you and yours during this New Year. I could not go on without the weekly visits of the Baptist Record. Mail me copy of Jan. 12th and greatly oblige.

W. A. McComb.

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Remember Our Missionaries.

Several years ago we adopted the policy of sending the Baptist Record to all foreign missionaries who went from Mississippi. We send the paper gratis, but the postage is a little over half of the cost of the paper. We have taken into the custom of making the statement to our readers at the beginning of each year that as we send the papers free they may have a part in this beneficence by paying the postage. The postage has always been paid. As we are now sending eight copies, the postage for the year is \$1.32. We are sure this amount will be sent right soon.

We had intended to write a tribute to the memory of Mrs. J. B. Gambrell, lately deceased, in this issue, but, instead of a tribute in our own words, we call attention to an article which appears in another place written by a more facile pen, as our own expression of a sense of loss and bereavement.

Gates and Keys to Matthew, by Rev. Leonidas Robinson, M. A., including booklet of Kings and Chronicles, price \$1.00 postpaid. **Gates and Keys to Matthew** is neatly bound in cloth and contains one hundred and twenty pages. The treatment of the period between the Old and New Testaments is interesting and instructive. The part the Maccabees played in the development of God's people and plans is forcefully brought out by the author. After a careful study of these inter-Biblical times, one is better prepared to enter the gates and unlock the doors of the Book of Matthew.

We again appeal to the clerks, or other brethren, for the minutes of their last Association. We want them to put in the Archives of the denomination. Will not some brother in each association, who may read this paragraph, stop right now, wrap up, and mail to the Baptist Record a copy of his minutes to us for this purpose? We will very greatly appreciate the favor.

Rev. C. E. Welch, of Bellevue, Texas, has been going through deep waters of affliction within the recent weeks. His second son was stricken down with pneumonia just before Christmas and soon he was seized with a peculiar affection in the back of his head. Both were seriously ill, but are now convalescing, and Brother Welch hopes to be back in his work soon. We trust that our Father will deal gently with him and that he may speedily be restored to his normal health.

Missionaries Chastain and Mahon left Morelia, Mexico, Jan. 24, on an extensive trip through the hot country (tierra caliente) visiting the scattering churches and missions and holding meetings. They purpose going as far as the Pacific coast and may be gone six weeks or two months. This will explain to their correspondents why their letters remain unanswered during the coming weeks.

These trips constitute one of the joys of the missionary's life and work.

The church at Houston, Rev. G. H. Riley, pastor, is taking on new life.

A B. Y. P. U. with seventy members was organized on last Sunday night. The Sunday School has increased fifty per cent. Arrangements are being made for important improvements, such as repairs on the house, steam heating, concrete pavements around the church, etc.

The fifth Sunday meeting of the Aberdeen Association will meet with them, beginning on January 27th, and going through to the 29th.

A most excellent program has been arranged.

There are ten lawyers in Houston, and 8 of them belong to the Baptist church—a great power if only harnessed up right.

LAYMEN, ATTENTION!

I want the name of the chairman of the Laymen's Executive Committee in every Association in the State. These names are needed in our work and we earnestly request that the chairmen will send in their names at once.

I have a large supply of literature pertaining to the Laymen's Missionary Movement and will send it out free to any pastor or layman who wants it. You may write me at Clinton and say how much you need and it will be sent.

J. L. Johnson, Jr.

Chairman State Laymen's Executive Committee, Clinton, Miss.

No truly great man ever founded, wilfully intending founding a sect.—Carlyle.

The Death of Mrs. J. B. Gambrell.

B. D. Gray

Just as we go to press we are startled and appalled by the tidings of Mrs. J. B. Gambrell's death in Dallas, Texas, Jan. 15, 1911.

This distressful news will bring heaviness of heart to thousands who have known and loved her for her worth and works' sake. In all the Southland, from Virginia, her native state, to Texas, whose soil is made sacred in giving her sepulture, her friends and admirers are legion. And there is scarcely a mission field of the Southern Baptist Convention in foreign lands where her personal friends are not found.

It has been my good fortune to know her since my college days at Clinton, Mississippi, where Dr. Gambrell was pastor, and editor of the Baptist Record. How the college boys loved her, especially the poor boys for whom she stretched forth her helping hand. They were "her" boys. Her home and her hands were open to the needy.

I became her pastor at Clinton, Mississippi, shortly after completing my Seminary Course. It was then I learned of her unselfishness, her genuine liberality, her deep consecration, her wonderful gifts and attainments.

With all her brilliancy of intellect, vivacity of spirit, and versatility of attainments she was every where and under all circumstances the sincere and devout handmaiden of the Lord.

How this good woman did so many things so well was the constant wonder of all that knew her. Indeed her versatility was extraordinary. She was a gifted musician, an accomplished linguist, a writer of virile and trenchant prose, and she not infrequently expressed her thoughts in graceful, soulful verse.

For many years her pen constantly enriched the columns of the Baptist Record, the Baptist Standard and the Missionary Worker. On the other hand, she was equally efficient in managing the details of a printing office or as office secretary of a great mission Board. O, what a rare, gifted one she was! When shall we see her like again!

Reared in another religious fold she came to the Baptists from conviction and no martyr in all the tides of time surpassed her in devotion and loyalty.

Dear, noble, elect lady, you were our joy and crown! Fadeless in our memory you will abide till we meet in the better land and for your sake we will love your children better and share and bear the sorrows of that good, great man whose life was so enriched by your priceless companionship.

Be generous with smiles and kindly words, if with nothing else. That which costs the least is often the most valuable in this old strange world. And kind words and gentle acts of sympathy have a way of reflecting that many and many a time has awarded the giver a thousand fold. It is a great thing to remember peacefully at eventide that some burdened heart has blessed you during the day for a timely word of cheer or glint of encouragement.—Christian Work.

R. F. Tredway in Mississippi.

Evangelist R. F. Tredway, of Mansfield, La., has been with us for two weeks in West Point in a good meeting.

Very large congregations attended all of the services and greatly enjoyed Brother Tredway's ministry, which was in every particular sane, sensible, earnest and very helpful. Seventeen members were received—ten for baptism and seven by letter. The meeting had a wide hearing in the town. Nearly a thousand people must have attended the second Sunday night. We are all rejoiced that the Lord visited us in mercy by calling some unto salvation and reviving so many others.

Our work is in good condition, while our W. M. U. has sounded the first slogan of the Spring Mission campaign by giving nearly \$150.00 as a Christmas offering to China.

L. E. Barton.

Home Missions.

An urgent letter from Brother Masters brings the information that the receipts of the Home Board from Mississippi up to January the 15th, were only \$6,602, which is about four hundred dollars less than our contributions at the same date last year. When we remember that we are asked to give this year thirty-one thousand dollars, an increase over our apportionment last year of five thousand dollars, this, to say the least, is not an encouraging start. But I rejoice to believe that our brethren are girding themselves for the greatest campaign in the history of our work. On every hand I am receiving encouraging words about our Home Missions, our Vice-Presidents and some of the pastors are writing of larger forces to rally to the great cause of Home Missions.

A co-operative campaign of the Laymen's Committees, the vice-presidents of the home and of the foreign boards in the various associations and the pastors is being planned for every association in the State between now and the first of May. We trust that this campaign will be accommodated by large results for all of our mission causes and that many of the non-contributing churches may be reached.

It is exceedingly gratifying to observe the growing appreciation among the Southern Baptists for the great work of Home Missions. The greatness of the Home Mission task and the far-reaching opportunities for world-wide evangelization which Home Missions furnish are being realized by our people as never before. Every dollar invested in Home Missions now will be yielding ten dollars annually to the cause of Baptist Christianity ten years hence.

But, if we raise thirty-one thousand dollars for Home Missions in Mississippi before May the first, it will take men of action and determination. It will be necessary to secure the co-operation of every one of our larger churches and a greatly increased number of the smaller ones. Let us plan for large things.

Robert H. Tandy, V. P.

Coldwater.

Perhaps it is in order for me to make my bow to the Baptist hosts of Mississippi. I have moved from my field at Collierville, Tennessee, to my new field at Coldwater, Miss. I have the Coldwater church and Arkabutta and Hickory Grove churches. I have half time here at Coldwater.

The venerable Dr. W. H. Brinton followed me at Collierville. During my pastorate there our church-house and the parsonage were burned. I labored long and hard to build a beautiful solid stone veneered house in place of the old one. It is done and paid for.

I follow my dear friend and noble brother, B. F. Whitten, here. He wrought well. Largely as a result of his work here, we have one of the best solid brick churches and one of the best and most beautifully furnished in all of Northwest Mississippi. Also, a commodious, two-story parsonage hard by the church-house. But, best of all, we have a consistent and wide-awake church membership.

The members have shown us kindnesses in many ways. They have looked after our pantry and our wood-pile in a thoughtful and substantial way. All these things make us want to do our best.

I have come to Mississippi on the Lord's business. I want to join hearts and hands with the marching armies of God on Mississippi's battle-field.

Please enroll my name on your list of subscribers.

H. F. Burns.

Church Organization and Work, by S. M. Brown.

This book of over one hundred pages is elegantly bound in cloth and contains a brief but comprehensive discussion of Church Organization and Work, divided into sixteen short chapters, which seem to cover all features of a well-organized church.

The author of the book holds that the one thing lacking in our churches to make them liberal contributors of money to all phases of Christian work is the intelligent leadership of Scripturally qualified deacons. In this book he attempts to point out the way and inspire the enthusiasm. He believes that when pastors read it, they will decide that it will pay them to purchase the book themselves and to put it in the hands of the men of their churches. The work seems to call the people of God back from the meshes of complex and self-weakening machinery in the organization and work of the churches to the simplicity, wisdom, and efficiency of the Divine Model.

Price, fifty cents, net. Western Baptist Publishing Company, Kansas City, 1911.

It is the motive that makes the man. Life is a journey or else it is only an aimless drifting. The motive makes all the difference between the traveler and the tramp. But a motive that does not move is no motive; it is only a dream. The dream, to become a motive must move the man.—Advocate.

Brandon.

We arrived at Brandon on the 10th, just, and the brethren kindly moved our household goods into the pastor's home the same day, and the good women of the church brought us our supper all ready prepared, and left a bountiful supply of good things to eat in the pantry. We have been cordially received, and, we already begin to "feel at home" in our new field. On the second night after our arrival, Rev. Bryan Simmons (the former pastor) visited us in the prayer meeting and took a collection for the Baptist Sanatorium at Jackson. On the last Sunday morning in Silver Creek, we took an offering for Ministerial Relief. So we were glad to close out there and begin here with a collection and we trust that both the churches will go on giving to the best of their ability. We feel that we are going to be pleased on this new field, and trust that the Lord may use us for purposes of His glory. We will try and do what we can for the Baptist Record on the first Sunday in February.

H. C. Roberts.

Brandon, Miss., Jan. 20, 1911.

"Tobacco."

Tobacco using is an awful thing! So filthy and nasty and that is sin; It destroys the health and ruins the brain; Let me warn you young comrades, never to begin.

The woman, she buys that bottle of snuff; She dips, she sops, and can't get enough; Her lips are all stained, her mind is deranged; Her skin looks yellow, her nerves are all strained.

She sells her eggs and then she begs; Snuff she must dip, and go in rags; Her children go naked and beg for bread; She'll dip the nasty stuff if it takes her head.

The boy, he smokes that cigarette; He drinks and curses, wearies and frets; He goes to foul places and there he parades; Of the evil of life he will not forsake.

The men, they smoke it and chew it like gum; They never try once the trouble to overcome; It leads them to whiskey, to beer and to rum; And to where hearts and souls are made to burn.

The above poem was written by M. L. Blackwell, of Ellisville, Miss., who was for many years a slave to the above named, but who has now overcome its evils and who is now a well-known singing teacher and writer of vocal music. Through this section of the country we feel that he has made a hit on tobacco using by the writing of this poem.

Sent to the Baptist Record for publication by a Subscriber.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Lesson 5. Jan. 29.

Jehoshaphat's Good Reign in Judah.

Lesson Text, 2 Chron. 17:1-13.

Golden Text: "But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you." Matt. 6:33.

We return today to the Southern kingdom of Judah. Jehoshaphat was the son of Asa, and began his reign about a year before Ahab ascended the throne of Israel, and reigned twenty years longer than Ahab. Be sure and read the four chapters in Chronicles devoted to his reign. Since this is the last king we shall study this quarter, it is a good time to review the eleven kings we have had in the story of Two Kingdoms.

How long did Asa reign? (2 Chronicles 16:13.)

What does the Bible say of his reign? (2 Chron. 14:2-4.)

What was the one great sin of Asa? (2 Chron. 16:7-10.)

Verses 1-5. What is meant by "strengthened himself against Israel?"

(The two kingdoms were not friendly with each other, and as Ahab had made an alliance with the surrounding Gentiles, it was wise in Jehoshaphat to defend himself on the North.)

What were the "cities of Ephraim?" (All the northern kingdom was frequently spoken of as Ephraim.)

Why was David called Jehoshaphat's father?

What were the Baalim? (Plural of baal—"Master." Nearly all the high places had their Baals.)

What is meant by the "doings of Israel?" (The northern kingdom had established at Dan and Bethel, illegal altars as we learned three Sundays since. Then Jezebel may even as early as this have established the worship of her Baal.)

What is meant by tribute? (Revenues paid by conquered people; or, religious dues paid in Egypt. In this case the tribute was perhaps a gift in recognition of his kingship.)

What were the "high places?" (Local altars that were forbidden by the law.)

What were the Asherim? (Wooden pillars set up beside the altars.)

Why did Jehoshaphat think it necessary to take away the high places and the Asherim?

Verses 6-7. What did he do the third year of his reign?

What is meant by "princes?" (Captains; or as we would say today, laymen.)

Why did he think it necessary to appoint these laymen or teachers?

Where did he have them teach? (Verse 9.)

What did they teach? (Same verse.)

Was there any regular form of education then?

Verses 10-13. What was the result of this educational campaign? (Verses 10.)

Who were the Philistines and Arabians? (These were doubtless people conquered, either by the king himself or by his father.)

Wherein did Jehoshaphat's success lie?

Did he make a failure of any of his projects? (1 Kings 22:48; 2 Chron 20, 35:37.)

What results of his efforts came to him? What results of his efforts came to Jehoshaphat himself?

("Strength, fame, riches, peace, tributaries, castles, cities, etc.")

What results came to his people?

What results to the surrounding nations?

SEEK FURTHER ANSWERS.

Can you judge a person's real greatness by his religious influence?

Which of Jehoshaphat's ancestors served as a warning to him?

Which served as an inspiration?

Did Jehoshaphat's religion make him less zealous in practical affairs?

What is it for one's heart to "be lifted up in the ways of the Lord?"

How are our hearts commonly "lifted up?"

Why did Jehoshaphat send prominent laymen?

What did these teachers take as their textbook?

Why is it that every great revival in the church begins with Bible study and teaching?

Why is the Sunday School so greatly blessed of God?

Does religion usually enhance a man's temporal condition?

Which would you rather have, riches or honor?

Why not have both? (Prov. 8:18. Golden Text.)

In what respect was Jehoshaphat more far-seeing and wiser than any of his ancestors had been? (By establishing an educational campaign.)

What do you consider was the greatest thing that Jehoshaphat ever did? Why?

Is it fair to judge Ahab and Jehoshaphat by the same standards?

Who determines what your character shall be?

Do you believe with all your heart the Golden Text of today?

Are you living as if you believed it?

Music and Memory.

That memory is dead and the heart shallow, that does not recall the voices and melodies of loved ones after their earthly forms have vanished from our sight. We hear at times the songs that they used to sing at eventide, the joyous shout of the happy children, the soft cooings of the babe in the cradle, the loving tenderness of mother's ac-

cents and the earnest tones of father's prayer. All these things make lovely music and Heavenly companionship for the jaded and lonesome spirit here. Sometimes when the heart is sick and the mind is tortured with the cares and the trials of life, we feel like it would be sweet to cast aside the burdens and take the sleep that knows no awaking. We hear then an echo from afar that sets the pulse to throbbing, the heart to thrilling, and we feel again the touch of an unseen hand, and catch a strain of music we thought forgotten. These memories sometimes come in the "few small hours" of the morning; at others, in the glare of the noon-day sun, but they always bring peace and hope; we catch the inspiration and go joyfully on our way.

Once we heard a blue-eyed tot, just two years old lisp so sweetly, "The burden of my heart rolled away." A darling child in its dying hour sang, "There's a Land that is Fairer than Day." These two songs roll back to us the curtain of the past, and bring to view bright visions of the long ago when life held many May-days.

Once at a State Convention, after an earnest and very powerful sermon from this text, "Go ye into all the world and preach the gospel," the minister said, "while we sing let all those who feel called of God to become missionaries, come forward and give me your hand." Some one commenced singing "From Greenland's Icy Mountains." The congregation sprang to their feet and hundreds of voices united in singing the grand old song. Twenty young men then came forward and said that they were willing to go if the church would send them. There was sobbing, crying, praying and hallelujahs all blended in one, and a pentecostal spirit brooded over that assembly.

The inspiration of music is shown on the field of battle when courage falters, and fear causes men to shrink appalled from dangers, a national air will cause the panic-stricken soldier to pause and then spring in the midst of the conflict.

At the chime of the vesper bell the moslem kneels in prayer, no matter what the circumstances may be. This devotion is something beautiful, and it would be well for Christians to imitate their example. The muezzin calls to prayer when the sun goes down and every knee must bow, and every thought must be raised to the throne of Allah.

A short time since we read of an amateur musician who furnished the music for his own funeral. He had a great fondness for a phonograph and sung into it himself, keeping records of the songs. He became very seriously ill, and realizing that he could not recover, he requested that they use the instrument at the funeral exercises. He selected "Angels' Serenade" and "Ava Maria" as sung by himself, thus the dead man took an important part in his own burial.

We have known saints to sing while they were crossing the dark river; we have seen them apparently pause at the beautiful gate and listen to the voices of loved ones calling them back. We have fancied that they

had asked the Master to send the Comforter to abide with their loved ones.

Men have plunged into dens of infamy, steeped their souls in sin and depravity, and their hands reeking with human gore, then been arrested and reclaimed by a mother's tender love and her earnest prayers. With penitential tears, they have cried out, "Sing me to sleep, mother, sing me to sleep."

Mrs. E. C. Bolls.

To My Dear Papa in Glory.

(In memory of J. M. O'Neal who died on Jan. 9, 1911, at Pelahatchie, Miss.)

For you, dear papa, we are sad!
O, would some gift of pen I had
To write of thee the love I hold
Far purer than the purest gold,
Far deeper than the deepest sea,
Far broader than the life to be,
Far higher than the stars above,
As perfect as the world of love.
Then I, some thoughts would tell of thee
From birth to immortality,
How thy didst grow within thy youth,
How thou didst grow within thy youth,
Until God sent his angel down
And laid thy form beneath the ground,
A noble son, thou must have been,
A prince among the sons of men!
Thou' thou didst wear no robe of fame
Thou' hast within a richer name,
In simple life, a simple man,
Yet modeled after wisdom's plan,
'Twas in the year of 'sixty-one,
When Dixie called her noble sons,
In answer to thy country's call,
Thou left thy home and gave up all,
To live or die for Dixie-land;
And marched to war at her command,
Were I some bard of books and lore
I'd paint thy stories o'er and o'er,
How Yankees fought and how they ran
When Southern blood revealed the man.
But this is now enough for thee,
To only say "thou wast with Lee."
And since that time 'tis sweet to know
Thy deeds of service here below,
A leader of the Sunday School;
A lover of the Golden Rule;
Thy home was where the strangers came,
Thy friends remember well thy name
As one whose heart was always warm
To shield them from both cold and harm,
And in thy tone, so sweet and mild,
Came blessings on the little child.
But why should I thy deeds recall?
'Tis folly, if I mention all,
For deep within the human heart,
They're written there to ne'er depart.
On Fame's eternal righteous scroll
No deeds of men are there untold,
And many lives to earth unknown,
Will reign with Christ upon a throne.
Upon thy tomb with love and prayer,
For you we place this token there:
"We miss you, darling papa, dear,
We miss your voice, we used to hear;
We miss your gentle touch, so sweet,
We miss the stepping of your feet;
We miss your heart, so full and warm,
We miss your strong and loving arm;

We miss your eyes so clear and blue,
We miss those deeds you used to do,
We miss your presence once so near;
We miss you, papa, everywhere!
Although to God we give thy soul,
Sweet memories of thee we hold,
'Tho' sleeping 'neath the restful sod,
Thy sleep hast brought us nearer God,
And now within thy Heavenly Home
At rest, thou art, while here we roam;
But soon we'll join thy snow-white band
And walk with thee another land
And be with Jesus evermore,
Upon that Glad and Happy Shore."

A Child.

One Suggestion and a Request for Others.

It has for some time been evident in our State Convention that we are painfully crowded for time and many subjects do not get fair consideration. This is specially seen in the time given to missions and to education, the very subjects that called the Convention into being; indeed, the reason for our existence and the ground of our co-operation. This has come to be serious enough to demand earnest attention and for some sort of solution. I venture to throw out a suggestion. The women now have a meeting of their own and have proven themselves capable of attending to their own business. There seems to be no pressing need of a lengthy discussion of Woman's Work. This is not because the work is not important; but because it is given more time in the women's own meetings than we can give to any two other subjects in the Convention.

Again, there is no more important work than that of our Sunday Schools, but we have two Baptist Sunday School Conventions in the State which give at least two days each to the discussion of the Sunday School work which would seem to allow more time to be given to missions in our Convention.

The same thing can be said of the B. Y. P. U., and in some measure of the Laymen's work. There are special Conventions, or encampments for the consideration of these interests. This is not to disparage the importance of these objects nor to have them eliminated from our Convention work, for they must be members of your organic work and necessary factors in it. But it has come to pass that the Missionary and the Educational features have been pretty nearly sidetracked, and are almost sure to suffer. Our organized work is spreading out and is including more objects and departments and our committees on order of business is going to have a problem on its hands. Now, a request for suggestions:

The Committee on Programs for the Ministers' Conference would like to arrange for such subjects as the brethren are vitally interested in and whose discussion would be helpful in our work. Now we are open to suggestions; a hundred of them, if you wish. We may not be able to embody them all in the program but we will do our best. Write personally to me at Clinton, or to J. W. Dickens at Crystal Springs, or M. O. Patterson, at Ellisville.

P. I. Lipsey.

Our Convention's Newest Enterprise.

The Mississippi Baptist State Convention now owns and is operating a well equipped and up-to-date hospital. The property acquired is very valuable. It is located on a beautiful elevation on North State St., one of Jackson's most prominent residence thoroughfares. The Capitol National Bank loaned the Convention committee the full amount of the purchase price, they being satisfied with a mortgage on the property as collateral for the loan.

Brethren Simmons and McMillin are now in the field raising the amount needed to lift this mortgage. Next Sunday these brethren will have an open door and a hearty welcome to all the Baptist churches of Jackson, and the members of these churches will do their part liberally in this undertaking.

The hospital is now in full operation. The accommodations at present are limited, and there is pressing need of immediate enlargement. Nevertheless, the good work is going on, and suffering humanity is being lovingly and skillfully nursed back to health and strength.

The greatest asset of this splendid hospital is the presiding genius of the institution, Miss Sallie Stamps, who has been in charge under Drs. Hunter and Shands for more than a year. I have been about hospitals and sanatoriums for twenty years and I give it as my deliberate judgment that Miss Stamps is the most efficient and capable trained nurse I have ever known. I would rather for my wife or child to undergo an operation in our present Baptist Hospital in Jackson by the skillful surgeons available there, and be nursed by Miss Stamps, and her accomplished helpers, than any other place I have ever seen.

Accommodations are limited only as to the number who can be cared for at one time. There are no limitations as to the care and treatment of those received. In all of my pastoral work, there are no visits that I make that I enjoy more than in this institution, where sweet, quiet, cheerful, restfulness seems to be enjoyed by all, even the greatest physical sufferers.

We have the hospital, but it is not yet paid for. We need additional buildings to accommodate a larger patronage. The movement is launched and is under splendid headway. I am sure that the Baptists of the State will see that it shall not lack their cordial and liberal support.

Wm. A. Borum.

Items.

Dr. Barton, of West Point, is in the midst of a great meeting. He is being assisted by Evangelist Treadway, of Mansfield, La. 14 additions for the first week. Large crowds are in attendance and great messages are being delivered by Brother Treadway. Here at Starkville Brother Long will organize a Sunday School Convention Saturday and on Sunday. Brother Mahaffey at Brooksville will have laymen's meeting on Sunday and ordain deacons at night. The writer will assist in both meetings.

W. A. Jordan.

The Preacher Improving His Style.

A preacher can improve his style just like a farmer can increase the yield of his corn-field. In either case, the method is the same—study and by practice. In the matter of studying for the improvement of style, there are various lines of study. I will mention two.

First, then, study what interests and pleases the people. Dr. Conwell, in his "Acres of Diamonds," tells that one of the Astors bought a millinery establishment and that it failed. He kept the same stock of goods but the way in which he proceeded was wrong. He went out into a public square and sat down and watched women wearing various kinds of hats go by. After a while he saw a woman go by with shoulders back and head thrown high as if she did not care at all the world saw her and he left. After studying her hat carefully, he noticed every feather, and ribbon, and the name and color. Going back to the store, he said: "Put a hat like that in the window." He went out and sat down again and he saw another style of hats that a lady seemed to be proud of, and came back and said: "Ladies like that kind. Put some of them in." Those hats sold. The business prospered, and became the largest of its kind in the world. Now, we preachers should be as wise. We should note just what kind of a sermon seems to interest the people, that steadily draw the crowds. Note, on the contrary, the discourses that failed to hold the attention and the ear sometimes of even the good listeners. Consider this, that if none of late have told you that they enjoyed that sermon, it is probable that you have failed to have anything very palatable to them. Of course, a dyspeptic will not relish the best of meals, but the ordinary stomach will, and the ordinary Christian will enjoy a good, fresh-made and steaming gospel sermon. In taking dinner around, I have noticed that if I complimented the biscuit, the good particularly, saying that I liked that kind, that when I returned some other time they had the biscuit made in that particular style again. They knew that I liked that kind. Now, we preachers should consider the style of sermon the people seem to relish. Endeavor to find out what makes impressions. You preached on a subject, and several have asked you further questions about the truth later on. Though you had asked a boy or two here and there about a previous sermon and they remembered no point at all, yet, as to this last sermon you preached almost every boy could tell you just that you said. Now, take important account of what it was about that sermon that made it effective. If you are a student of these matters you will notice that sometimes you have far better attention than at other times. The members did not twist so in their seats or fumble the leaves of the song book and the like. Certain members did not take their accustomed nap this time. It may be that it was not thus in the entire sermon, but that at some particular turn in the discourse the brethren waked up. If your homiletical seismograph was in po-

sition, you surely made record of these occurrences that day. For any such effect there was a definite cause. Now, you repeat the cause, and the laws of nature will repeat the effect. I remember seeing Mr. Moody receive a wave of approval from an audience upon one occasion. He was telling the people how to get rid of bad habits and bad thoughts. It was to let the Lord fill us with Spirit. Taking up the tumbler from the pulpit before him, he said: "I will blow the air out of the glass. But there rushes in more air. Now, I will show you a better way, that will get the air out and keep it out." With that he took up the pitcher and poured the glass full of water. "Now," he said, "the way to keep out evil thoughts is to be filled with the Spirit." The people saw the truth and saw it plainly and they smiled in appreciation all over the audience.

A neighboring country pastor and I went to a Sunday School Institute and the specialist there illustrated on the board the lesson for the next Sabbath. This fellow pastor told me afterwards that he went back to his church and the following Sunday when before his Bible Class drew those same pictures on the back of his quarterly. He laughably told me that they were so carried away with the pictures in contrast with his usual dull harang that they had to give him the same thing upon classes reassembling to the entire school.

In the next place, study how others by their style, influenced men so. Read their sermons and observe them closely. Let me suggest that you confine yourself to great sermons. There are in print now so many sermons of great preachers that none need to tax his patience with the dull productions of ordinary men. Have you ever seen in the summer time a cow eating the dry grass of the dusty road? If she would only go in at the pasture gate she might feed on the fresh green grass of the pasture meadow. Let me suggest further that you are particularly for the sermons that were popular. I am not saying that you need to reproduce their subject matter. But I am urging the study of their style. Then we can prepare our more wholesome material in their more attractive way and thereby vastly increase the sale of good products. Let me state a rule: The sermon that does not grip your attention will surely not catch the laymen's attention. So make this a general rule that in endeavoring to improve the attractiveness of your own style, you should read those sermons that largely have that element. For it is plainly seen that if a restaurant-keeper should bake a thousand pans of bread and pie and pudding and yet did therein put no salt or sugar or filling, of any kind, he would never get a customer to take a second bite of it at all. There must be the element of attractiveness in a sermon. And all preachers that have swayed great audiences have had that in their sermons that has caught the ear and has impressed the heart. Now, sit down with a great sermon before you. Begin to read. Note that the first sentence is a surprise, or, that it aroused your curiosity to

see what will follow. Read on. See that at one place you cannot resist a smile. At another, you stop to think on the statement made; then, anon, a tear will come. Next, the style grows light and easy while pictures dance before the eye. Now, here will start the argument; perhaps by question and answer at first, now taking a stand on syllogism, now twist dilemma's horns. Then suddenly, the argument ceases and the speaker begins to plead. The arms of oratory are stretched appealing. The sentences come loaded heavily with emotion. By hope and fear, by love and hate, by pride and shame, he urges, and then a pause. Now, illustration comes to mate the argument—illustration serious for 'tis near the close of all. For in a few short sentences joining hands do illustration and argument and appeal come forward at once together to gain by combined effort the hearer's will.

Now, in all of the above I mean to say: That you study how others succeeded. For the same way you can move men: Note the times you yourself were victorious. And try the same way again.

Theo. Whitfield.

Just a Word.

By J. A. Lee.

Dear Record:

You, with some other of my friends, know I have accepted the care of the Highland Baptist church, Meridian, Miss., and begun the work on the first Sunday in January. The first Sunday, as you will recall, was a bad day, and we had only one service. By the second Sunday we were on the field, and as we had such a fine day, we had two services.

The Sunday School was well attended, and looked very hopeful for the New Year. The morning service was good, but the night service almost doubled that of the morning service, both in numbers and in interest.

Our Wednesday night prayer meeting was a high water mark both in interest and in attendance. At the close of the services, Bishop Farrish said to me: "Go over and open the dining room door, for we are all going over to see you a while." And so they did; and when they were gone the table in the dining room gave evidence of the fact that they had dined, for they left material enough to remind us of the fact for many days to come. They called it a **pounding**, but we called it a visitation of many good things for the physical man. The reception by the church has been all that we could ask for and the future looks bright and both pastor and people are happy. Pray for us and come to see us.

Gainesville.

Rev. J. McCarroll preached his first sermon as the pastor of the church at Gainesville, Miss., last Sunday, Jan. 15th, 1911.

The church was heartily unanimous in calling him, and the work presents a splendid opportunity for advancement. May the Lord bless him in his blessed work everywhere.

Mrs. A. H. Miller.

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Our No. 1 Wheel Hoe provides a way to plow, furrow, cultivate and weed your garden without taking valuable time from other work. With this tool a boy can take care of a big garden, providing fresh vegetables all summer. A wooden trowel and laborer for only \$7.50. Other tools \$1.50 up.

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YOUR GROCER SELLS IT

The Signboard that Says, "Be Kind."

"If I can't make people feel better, I certainly am not going to make them feel worse," remarked a lady recently. I thought "What a fine motto to live by!" I know a young woman who is a positive terror to her best of friends because of her sharp tongue. She believes in "speaking her mind." She says caustic things about her best friends, and then wonders why she has not more friends. She complains that she is not popular, but does not realize that she alone is the cause of her lack of popularity. She "drives tacks," so to speak, into everybody that she meets, her sharp tongue being the hammer.

"Words fitly spoken are like apples of gold in pictures of silver," we are told by the sage of olden times; and no truer words were ever spoken. Like the dear woman who said, "If I can't make people feel better, I certainly will not make them feel worse," we can always find something pleasant to say, if we try.

"What a shabby buggy your friend drives in," replied the "driver-of-tacks" lady. "I wine-ed, of course, and did not take the

trouble to inform her that my friend was more able to buy a fine buggy than she, had she wished to do so, but was using her money for nobler purposes. We never know the inside of people's lives. With Ella Wheeler Wilcox we may say:

"Where are you going? Never-mind;

Just follow 'the sign-board that says, 'Be kind;'

Do the duty that nearest lies.

That is the road to Paradise."
—Kind Words.

The Riper Life.

As year by year we grow older, from childhood into youth, from youth into manhood, then on into middle age, we find the other spiritual world growing ever larger. The circle of human forms that live around us lessens in their numbers, but the memories that constitute this other world fasten themselves upon us and cling with an undying hand. By everlasting separation, with every new and final good-bye, we are just so much more enriched within ourselves. Our life is no longer merely what we see around us; it consists not simply of the number of friends we meet, whose hands we shake, whose voices we hear, whose homes we share; for there is ever growing this other and larger sphere within. Nature on the outside does not change. The sunlight continues the same, the sky is as blue as overhead, the grass may be just as green, or the snow be just as white and pure; and yet for us it is not the same. When we were young we lived in this blue sky and sunlight and snowfall and raindrop; it was all the life that we had. Now, as we grow and ripen, we have so much more life within, so many other lives are added to our own that nature and its beauties fall into the background, and the world for us seems to be, above everything else, a world of souls. It is like an invisible host of feelings and of memories that are to us for a possession everlasting.—Walter L. Sheldon.

The Mother's Hope.

She sat me back in her lap. "Look in your mother's eyes, lad," she said, "and say after me this: 'My mother'—"

"My mother," I repeated very soberly.

"Looked upon my heart—"

"Looked upon my heart," said I.

"And found it brave—"

"An' found it brave."

You Who Get Hungry Between Meals

Don't deny yourself food till meal time.

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"And sweet—"
"An' sweet."
"Willing for the day's work—"
"Willing for the day's work."
"And harboring no shameful hope—"
"An' harboring no shameful hope."
Again and again she had me say it until I knew it every word by heart.

"Ah," she said at last, "you'll forget."
"No, no," I cried, "I'll not forget. My mother looked upon my heart," I rattled, "an' found it brave an' sweet, willing for the day's work an' harboring no shameful hope." I've not forgot!

"He'll forget," she whispered, but not to me, "like all children."

But I have never forgotten that when I was a child, my mother looked upon my heart and found

it brave and sweet, willing for the day's work and harboring no shameful hope.—Norman Duncan's "Dr. Luke."

Number of Christians.

Mexico has but ten million people among whom are some two hundred and fifty missionaries. If these were evenly distributed, there would be but one one to every forty thousand people. In all the Protestant churches there are probably twenty-five thousand communicants. Is it not marvelous that with so small a force so much has been done?

Do you remember what the wisest of all masters said to his disciples when they were outworn by the weight of their work, and the pressure of the crowd upon them? "Come ye yourselves apart into a lonely place and rest a while."

WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley.)

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee
 MRS. W. L. WOODS, Meridian, Secretary of Central Committee
 MRS. J. E. SMITH, Meridian, President of Sunbeam work
 MRS. MARTIN BARR, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. J. L. MCCOY, Clinton, President.
 MRS. J. I. AVEN, Clinton, Vice-President.
 MRS. G. W. RILEY, Jackson, Recording Secretary.

"Our faith springs like the eagle,
 Who soars to meet the sun.
 And does exulting unto thee,
 O Lord, thy will be done."
 —John Hay.

Missionary Calendar.

Jan. 29, Sunday—
 Rev. and Mrs. J. I. Lacy, Torreon, Mexico.

Jan. 30, Monday—
 Rev. and Mrs. T. F. McRae, of Hwang, China.—Zech. 4:10.

Jan. 31, Tuesday—
 Rev. and Mrs. Monce, Fukuoka, Japan.—Prov. 3:33.

Feb. 1, Wednesday—
 Thanksgiving for conversions and offerings for the year.—Psa. 150:6.

Feb. 2, Thursday—
 Dr. and Mrs. R. J. Willingham.

Feb. 3, Friday—
 Rev. and Mrs. Charles Neal, of Teluca, Mexico.—Isa. 140:13.

Feb. 4, Saturday—
 The Korean Mission Board and its officials.

"Education is a better safeguard of liberty than a standing army."
 —B. Everett.

"Oh, Lord, I pray that from this day, I may not swerve,
 By foot or hand from thy command;
 Not to be served, but serve."

We frequently receive obituary notices from societies. These we are always glad to publish in our columns, but we call attention to the fact that such notices cannot be published free, if they exceed one hundred words. All additional matter must be paid for at the regular rates. And one such notice is all that is allowed, unless admitted as regular pay matter.

The woman body of our Southern W. M. U. is deeply grieved over the death of the worthy ministry of our dear sister J. B. Gambrell. God took her home from her multi-form labor on Sunday, January 15, after an illness of some weeks' duration. This writer is unable to express what the influence of this remarkable woman has been in her life. The strong brave heart, the dauntless courage to face all difficulties, the

keen intellect to grapple with all problems, the matchless wit, the practical advice, the readiness to meet emergencies, all dominated and thrilled with a supreme love for her Master and an untiring devotion to His cause, made her a woman the like of whom is very rarely seen. Among the many who delight to pay a tribute to her memory and acknowledge the loving debt of gratitude they owe her, we would come with a deeper realization of life's meaning, and a nobler courage to meet its obligations, a broader charity for its foibles and faults, an inspiration to live it worthily, a resolution to consecrate it more wholly to Him whom she loved and served—because we have known her. Her loss to the cause in Texas cannot be estimated; on every hand she will be sorely missed. But realizing the need, those whom she has so efficiently led, will rally to fill the gap, and onward and upward move till we all come to that Crowning Day when with her we shall hear: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

From a much appreciated personal letter from Mrs. Kimbrough, we copy the following:

"Will you please say through The Record that Rev. O. J. Cole, of Guymon, Okla., has received the box that a few of the churches of Tippah Association sent him last fall, and expresses gratitude to each individual who contributed. He is now in the Seminary at Louisville."

"Our week of prayer was delightful. The meetings were very helpful, spiritual and some were enthusiastic. Wish each Society in the State had such a president as ours—Mrs. Lennie Lowry Ray. Her consecration, her interest, her information are a constant example to us, and sometimes we catch some of her zeal."

"Best New Year greetings."
 Yours sincerely,
 Martha C. Kimbrough.

The personal service department is without a doubt one of

the largest, if not the largest and most significant movements begun not only by the Union, but as far as I am aware, by any other of the large Woman's Missionary organizations in recent years. Indeed in my own mind, it is so large and so significant that I hardly can find words to convey it to others. The ideal is this, that instead of sending out two or three dozen women to do the work which Miss Buhlmaier, Miss Roseman, and Miss Salter and others are doing, the Union converts itself into a vast company of women, who by their membership in it, feel called and appointed each in her own community to do such work. Truly then will be brought to pass the prophecy. Great was the company of women who published the glad tidings.

Do you wonder with this ideal in mind I beg you to give the establishment of this department now in its inception, your deepest statesmanship, that its lines may be cast in such a manner that like sunshine, it may not only filter into a few dark places, but flood and glorify our whole land.

Just as soon as possible the Union will send out a manual of personal service, giving practical plans for different lines of work, fitted to societies in country or in cities and with varying degrees of opportunity.

The union has in opening this department set a new standard of excellency for all times. Henceforth, it is not merely the society which gives the most or has the largest attendance which stands preeminent but the society which is also doing the largest work for the spiritual upbuilding of its own community.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and iron in a tasteless form, and the most effective form. For grown people and children.

The Mission Topic for February is Foreign Missions.

Fields of Southern Baptist Convention Foreign Board: China, Africa, Italy, Brazil, Mexico, Japan and Argentina.

Some of the Southern Baptist Convention figures for the past year (1909-10): Foreign missionaries, 246; ordained native ministers, 114; unordained helpers, 353; baptisms on the field in twelve months, 3,541; membership of the churches on the field, 19,239; receipts of the Board, \$501,058.84.

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Stops Even Whooping Cough Quickly. A Family Supply at a Small Cost.

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Mix one pint of granulated sugar with one-half pint of warm water, and then stir two minutes. Put two and one-half ounces of Pinex (fifty cents' worth) in a pint bottle, and add the sugar syrup. This keeps perfectly and has a pleasant taste—children like it. Braces up the appetite and is slightly laxative, which helps end a cough.

You probably know the medical value of pine in treating asthma, or bronchitis, and other throat troubles, sore lungs, and etc. There is nothing better. Pinex is the most valuable concentrated compound of Norway white pine extract and is rich in gulfalcol and all the natural pine healing elements. Other preparations will not work in this formula.

The prompt results from this inexpensive remedy have made friends for it in thousands of homes in the United States and Canada, which explains why the plan has been imitated often, but never successfully.

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in a number of our foreign fields in the last ten years. We have now some of the best mission compounds which can be found on any foreign field. We refer with joy to our plants at Canton, Yingtak, Shanghai, Yangchow, Piagtu, Lajehowfu, Hwanghien, Chengchow, in China, and at Ogbomoso, Africa.

These are not equipped as yet that we know of, but we hope that will be in the future, and they are excellent plants. We hope, however, that we can add to these a number of others, which shall be well equipped for work which is committed to us.

We praise God for His manifold blessings which has been bestowed upon us for the past ten years upon the work which He has committed to us. The cause has been very much strengthened and developed in the homeland and in the far-distant foreign lands. New workers have joyfully gone out into the fields. Our missionaries have pressed forward in the work. Some of them who were sick and exhausted had to return home, and others have laid down their lives.

We have never in our history reported so many baptisms, 3,223, for one year, and have never before have our people given such a large amount, \$501,058.84, to the work. We praise God and take courage. Though there have been manifold difficulties yet in the supreme strength of God, we have gone forward. The very success of the work is an additional call to renewed effort and more sincere devotion. Our God is calling us. We must go ahead.

A Correction.

The past year's work of the W. M. S. of the Second Baptist church of Jackson has been the most successful one in its history, taking it in all its phases; and it is with regret that we feel constrained to call attention to the printed error in the published minutes of the Central Association, which convened at Raymond, Oct. 5, 1910.

The Society is credited with \$35.60 for Home uses, the total amount of the year's work as given was shown as \$156.75. The report was carefully stated and included in the itemized statement of the church's financial report.

This report came under my notice and read \$920.00, for W. M. S., instead of \$156.75. Those figures are misleading, and in justice to our church and society's work we feel the necessity of correcting the error.

Mrs. W. D. Hurlbutt,
 President of W. M. U. Society, of Second Baptist Church, of Jackson, Miss.

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DEATHS.

B. F. Rawls.

B. F. Rawls has been called home. He died on Dec. 17, 1910, on the same section of land that he was born eighty-two years ago. Funeral services at the family grave yard led by the Rev. L. O. Bant with Masonic services, and was attended by children, grand children and great grand children, and a host of his friends who had learned to love him in his life.

He was married to Miss Charity Blackworth of Covington Co., Miss., on the 15th day of December, 1838, and established a home near the place of his birth.

In the spring of 1862 he enlisted in Capt. Bliss' Company, which later became Company B, Seventh Mississippi battalion. He was in the army of Mississippi until the fall of Vicksburg, when he became a part of the army of Tennessee, and loyal to the cause of the South till the surrender in '65.

After which he returned home to his farm where he was very successful and where he reared a large family of children. He lived to see seventy-five grand-children, and 35 great-grand-children.

On September 8th, 1904, the wife of his youth closed her eyes in death. She was the mother of twelve children, three sons and five daughters still living.

For Mr. Rawls professed religion during the war on returning home, united with Providence church, and baptized by old Bro. Carter, later ordained as a deacon. He faithfully recognized this obligation to help others as long as he lived. He never turned away, he always considered the claims of the poor and the unfortunate.

At the organization of the Central church, he left Providence and joined there, where he remained until his death.

He was a busy life. He went about doing good. He was among us as one that serveth. He had an unaltering faith in God. The peculiar characteristic of his life was to help, and he enjoyed paying his pastor, and being always at his place at church, more than any man I have ever seen.

The Bible was his constant companion. He was systematic in all his work. He had his special hours of secret prayer and of meditation.

His last days was a victory—ripe and ready to go. He has gone to live with Him whom he loved so well.

His going was triumphant; our submission should be cheerful.

J. E. Wilson.

William Walter Tatum.

This good man died at Lake, Miss., on December 30th, 1910. He is the son of Mr. and Mrs. M. M. Tatum, of Hickory, Miss. He was born October 24th, 1878. He leaves a wife and two children, a father and mother, brother and sisters and many friends to mourn his death. He was a member of the Chunky Baptist Church, the W. O. W., the O. R. T., and the Masonic fraternity. After a funeral service held in the First Baptist church at Lake he was buried with Masonic honors in Pine Ridge Cemetery near Lake. His wife was Miss Ruby Simmons, of Lake.

W. E. Hathorn.

Married.

Vance-Earbee.

On Saturday afternoon, December 24th, 1910, Mr. W. S. Vance and Miss Lolla Earbee of Forest, Miss., were united in marriage, the writer officiating. This happy event occurred in the lovely home of the bride's mother, Mrs. E. Earbee. The bride and groom left immediately for a bridal trip of several days in New Orleans, after which they will be at home at the residence of their mother, Mrs. E. Earbee.

W. E. Hathorn.

Why the Minister Didn't Resign.

Rev. Theodore Sherman sat in his pulpit looking wearily down on his parishioners as they filed into the church for the Sunday morning service. His face was clouded with sadness and of disappointment. In his hand he held his resignation.

The minister bowed his head and closed his eyes, but he could still picture the complacent, self-satisfied men and women walking sedately up the broad aisles to the cushioned pews. He could feel their icy reserve, and he mentally shivered. He had tried hard to be an evangelical pastor. Why had he never been able to break through that shell of proud esteem?

Of one thing he felt certain: he had been a failure. He would give place to an abler and a more consecrated man. The church was large and so was the salary, but he would give them up and seek some tiny corner in the Master's

vineyard where he might labor. He had been a failure.

The minister opened his eyes. The organ was playing. It was time for the service to begin. As he looked over the familiar faces he noticed with a pang the absence of three boys of whom he had been particularly proud and hopeful. He sighed: "Had they too turned back?"

His hand closed tightly around his resignation, and he arose to his feet. As he stepped forward and cleared his voice the door at the foot of the center aisle swung noiselessly open, and the minister's eyes brightened at the sight of one of the missing boys. And by the side of Thomas Whipple, as he walked quietly down the aisle was a stranger, a lad about the same age, who looked curiously about the noble building as one unused to such surroundings.

At that moment two more boys came quickly in at one of the side doors, and the minister recognized one of them, Richard Wright. The lad with him was a stranger, also. A cripple who walked with a crutch. Before they were seated, the center door flew open, and the third of the missing trio, who was Robert Fleeting, escorted a third stranger to a pleasant pew and the minister put his resignation in his pocket.

People remarked after the service on the depth of the feeling of the pastor's sermon. One or two persons were heard to say that they believed they would attempt to come out to the evening service that night.

When the minister came into his pulpit on the following Sunday morning the resignation was still in his pocket, but he did not take it out. He waited.

The scene of the preceding Sabbath was repeated, but with one variation. When Thomas Whipple entered the church he escorted not only another lad, but a very old lady, who leaned heavily on the strange boy's arm.

Young Whipple led the pair slowly up the long broad carpeted aisle. The old lady was bent and



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wrinkled. There were many looks of surprise and whispered words from the men and women in the pews, but a tear glistened in the minister's eye.

Thomas Whipple, his guests to his father's house at the front of the church. The Hon. Richard Whipple. His wife smiled and made room for him. The Hon. Richard Whipple made no comment. The minister left the pulpit at the close of the service and hurried to the vestibule, where he grasped the feeble old lady by the hand. She looked into his kindly face, and a tear trickled down her wasted cheeks.

"It's the first time I've been in a church for ten years," she said, "but please God, I'm coming every Sunday now, if I'm spared. And, best of all, my Walter is coming too. That blessed lad, Thomas Whipple has made him promise. And I am so happy." She finished, smiling through her tears.

Some of the handsomely gowned ladies of the congregation had been standing near, waiting for an opportunity to speak to the pastor. The good man suddenly saw several dainty lace handkerchiefs suddenly brought to view. "An old woman's tears," he said to himself, "have touched hearts which my preaching has failed to reach."

At the close of the Sunday School session, the minister found Thomas and Richard and Robert in close conversation.

"Come, lads," he remarked. Don't you think you owe your pastor an explanation. At least, won't you let him into the secret."

"Well, sir," replied Thomas, with a slightly embarrassed laugh "it is this way: We heard you speak the other evening about holding up the minister's hands, and we began to wonder if there was not some real work that we could do for the Master. We got together and decided—"

"It was your suggestion," broke in Richard.

"I interrupt," said Thomas. He decided to form a Club and each member self to try and induce another boy to come to the Club. Do you see right, sir?"

Rev. T. Sherman went home and resignation. in Michigan Christian.

The Cheerful Outlook.

Our moments of gloom are very largely the creation of our imagination. It is true we all have times of depression, but there is no reason why any man should go mourning through this fair old world. If there is gloom within our hearts, it is because we are so far from Him who giveth songs in the night. The fact that we have opposition is not a cause for dejection. Poor, miserable weaklings would we be if everything in life were to flow on as smoothly as a summer sea. Trials have their uses. Storms clear the atmosphere, and so the tempests that beat about our souls help to strengthen them. Why need anyone fear who trusts in God? All this outward commotion does not affect him. I have seen a shadow pass over the meadow, caused by a cloud coming between it and the sun, but the meadow was not changed, nor did it lose anything by the cloud. Let every man of clouded life look up and hear what God has to say. The Lord of all the earth will certainly do right. Suppose he does take your property, is not the entire universe his? Suppose he does take your health or friends, is he not able to compensate you? He is doing everything to make your life a happy one, and you should go through the years with a song on your lips.

When friends are few or far away
Sing on, dear heart, sing on!
They rise to sing who kneel to pray—
Sing on, dear heart, sing on!

The songs of earth to Heaven ascend,
And with adoring angels blend,
Whose ringing echoes ne'er shall end—
Sing on, dear heart, sing on!

—Rev. E. Herbruck, D. D., in Christian Work and Evangelist.

Trust in God's Care.

"Let not your heart be troubled; ye believe in God." This is Christ's cure for fretfulness. He offers for healing the balm of trust in a Father's care and watchful interest.

If today you have money enough to purchase present necessities, Faith says: "Fret not thyself in fear that you will fetch up at the almshouse." If today your children gather about your hearth, Faith says: "Enjoy the music of their happy voices; gather confidence from their unquestioning trust; train them for God, and trust them to his care without tormenting your soul with the

Sleepless Nights

"My wife is of a nervous temperament, and has suffered much from sleeplessness. Since using Dr. Miles' Nerve Tonic she has greatly improved and now sleeps well."

When the nerves become weak, worn-out, excitable from overwork, worry, grief or mental exhaustion, their turbulent condition prevents that total relaxation that induces sleep.

Dr. Miles' Nerve

by its soothing and quieting influence and by strengthening and replenishing the exhausted nerve force brings profound and restful sleep. The first bottle will benefit; if not, the druggist will return your money.

fear that death might bear them from you, or, if they live, that some dire calamity may ruin their lives. If today you are in the enjoyment of health and rejoice in strength "as a strong man to run a race," Faith says "let not your heart be troubled with fear of possible ills. To worry and to fret is but to hasten their coming." With each new morn Faith comes and says: "I will bear the burdens and overcome the foes of this day, and to its close I will cheer your heart with the song: "Keep thou my feet; I do not ask to see

The distant scene; one step enough for me."

—Rev. Elmer E. Higley.

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WE guarantee cost, and good strong plants, free from black stem, and other diseases.

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Reveille.

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Across the eastern skies,
Earth's deadly darkness rifting;
O church of Christ, arise!

The Church of Christ is sleeping,
In silken robes she lies
In Liberty's fair country;
O Church of Christ, arise!

In land of far Japan
Christ's poor lift up their eyes,
And plead to hear His story;
O Church of Christ, arise!

Give of your hoarded millions
For treasure in the skies;
Now is the harvest whitened;
O Church of Christ, arise!

Let Africa, China, Burma,
Receive the blood-bought prize,
Glad news of Christ's salvation;
O Church of Christ, arise!

Ah, sinful waste of sleeping,
Shake off its slothful ties!
God's hour on earth is striking,
O Church of Christ, arise!

—Mary Gray Clark.

Forty-eight hours before the news reached the whites by telegraph, the defeat of General Custer was known to the Indians at Fort Snelling. It had been conveyed by sun-flashes and smoke by day and by fires at night, Gen. Charles King has written for the Youth's Companion a dramatic narrative describing the incident, which occurred while he himself was in the field.

The reader who wishes to look upon the shadows in American life will find them fully set forth in many publications. In the columns of the Youth's Companion sunlight will prevail.

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The list of the Youth's Companion's contributors for 1911 is as long and as remarkable as in any previous year of its history. Especially noteworthy is the number of the public men, educators, inventors and the men of science whose message to the Campaign public is rich in educational value. They are supplemented by the most entertaining writers of the day, with articles full of refreshment and of spiritual sunshine.

Stomach Troubles

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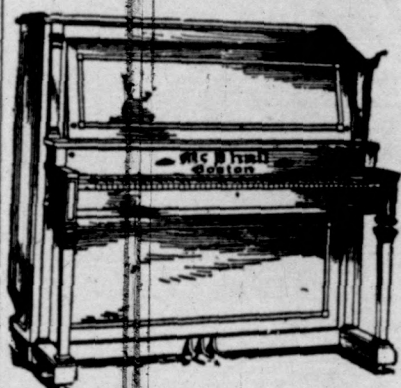
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I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains, or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge, in a plain, ordinary sealed envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor failure ever put together.

I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what I believe is the quickest-acting restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Building, Detroit, Mich., and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

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Ar. Mendenhall 8:23 pm
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Ar. Jackson 10:02 am
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Peace Societies.

The first publication in America professedly and exclusively for the cause of peace was written in 1809 by David Low Dodge of New York. In August, 1815, the first peace society in the world was formed in New York under the inspiration of the same man. The organization of other societies quickly followed, and by 1826 there were fifty of them scattered through the various states.

Universal peace was then only an ideal. The moral note alone could be struck by its advocates. The movement toward arbitration, world court and world organization, which together constitute the modern peace movement had not begun. These societies gained the support of a group of splendid men, but they suffered the fate of all societies which merely voice a protest, and do not have a definite program which appears attainable. Most of them languished in feebleness and neglect.

By 1828 it had become clear that a central organization was needed, and the societies co-operating in forming the American Peace Society, and were merged in the new organization. This society for seven years had its headquarters in New York, but in 1835 removed to Hartford, Conn., where it tarried for a few months and then moved farther on to Boston. Here it found a congenial soil and has remained until this day. For two or three generations the peace propaganda in this country was carried on chiefly by the men in Boston and elsewhere who gathered around this society.

The peace advocates of the world step by step worked out a program that began to appear attainable, and the battle was half won. Then the Hague Conferences were called and the plans of the peace party began to take shape before the world. The task now became a different one from that which confronted the men of 1815. It appeared no longer to be that of changing the nature of men, and ushering in the millennium as a first step towards peace. It has come to be understood as a question of extending into the international sphere the reign of law and the decrees of courts with which men had happily become familiar elsewhere, and so of sloughing off an outgrown system of settling questions of right between nations by brute force. The proposals of a peace society were now beginning to appeal as strongly to the practical men as to the idealist, and the time was

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I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says: "You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharges and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use.
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